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Israel Broadcasting System Closed Yom Kippur, Operates On Sabbath As Compromise Plan

JERUSALEM—Kol Israel, the Israel radio station, is shut down entirely on Yom Kippur but broadcasts on the Sabbaths and festivals, as a working compromise between the demands of Israel's religious and non-religious Jews, it was disclosed this week.

The compromise was reported by Daniel Sher, who is a news commentator on the station, in a summary of Israel radio activities in the current "Zionist Newsletter," published by the Information Department of the Jewish Agency here.

Discussing the debates that led to permanent policies on the issue, Sher said that "since religious Jews do not switch on electricity on Sabbaths and Festivals, the question inevitably arose as to what should happen to broadcasting on those days."

He reported that the more conservative sec-

tions of the population felt that the station should be silent entirely on such occasions.

Other Israeli Jews, however, "wanted the programmes on Sabbaths and Festivals to consist mainly of appropriate talks and traditional tunes," he said.

The majority favored secular broadcasts on those days, contending that it was then that they had the most time to enjoy the radio.

While broadcasts are made on the Holy Days, out of deference to the feeling of the religious-minded, the programs include traditional melodies and special features and "talks on the significance and history of the occasion."

"For those listeners who, out of religious considerations, refrain from tuning in on the Sabbath, a special news summary of the previous 24 hours is given on Saturday evenings," Sher reported.

Middle East Cold War Expected To Continue; No Peace Seen In 1950

TEL AVIV—No renewal of war but no real peace between Israel and her Arab neighbors was the prediction this week for 1950 in the Middle East.

Middle East experts agreed that there was no likelihood of real progress before 1951 toward solution of the main problems of Israel's borders, formal peace with the Arab states and resettlement of the Palestinian Arab refugees.

Settlement of the issue of Jerusalem also appeared more likely to emerge from a peace pact between Jordan and Israel than from the virtually stultified United Nations decision for the internationalization of both old and new Jerusalem.

Two other reported developments pointed in opposing directions for the future of Israel relations. The promise lay in the report of the United Nations economic survey mission for the Middle East, tied in with point four of President Truman's proposals for aiding the depressed areas of the world.

London experts were inclined to believe that any progress would have to wait until 1951, when positive steps could be taken to settle the issues of Israel's frontiers, the Arab Palestinian refugees, and a general peace in the Middle East.

In the view of the London experts, the prospects for 1950 was for no renewal of war but also for no formal peace. The threat lay not in Arab relations to Israel but in Abdullah's ambitions and the reactions of the other Arab states to those ambitions.

Syria Accuses Jordan
Syria issued charges that recent troubles in that country were stirred up by Abdullah, who has known ambitions to add Syria to his kingdom. If Jordan or Iraq or both intervene in Syria, widespread repercussions are anticipated in the other Arab states, who fear Abdullah's expansionist ideas.

Israel was prompt in responding to such reports, according to World Wide News Service. HADAR, official organ of the Mapai, Israel's dominant labor party, said "Israel, whose foreign policy is based on fundamental principles of peace and stability, will vigorously oppose any move on the part of Jordan or Iraq to occupy Syria."

The stand, backed by the best military force in the Middle East, represented the first time in its short existence that Israel had announced its readiness to take direct action in the internal squabbles of its Arab neighbors, in the interests of Middle East stability.

Goldman Denies Any Intention To Write New Jewish Law Code

National Jewish Post

CHICAGO—Rabbi Solomon Goldman of Chicago this week rejected the admonition of the Orthodox Rabbinate and made it clear that his proposals for changes in Jewish ritual embraced an effort to completely re-evaluate all Jewish law, written and oral (Halachah).

Meanwhile, a past president of the Orthodox Rabbinical Council of America came to the defense of the Union of Orthodox Rabbis this week in the battle between Orthodox spokesmen and the Chicago Conservative rabbinical leader.

The debate began when Rabbi Goldman, in a Yom Kippur sermon at his huge Anshe Emet Synagogue in Chicago proposed changes in Conservative ritual and set forth a list of 18 proposals as a basis for immediate changes (NJP, Oct. 11).

Rabbi Goldman was promptly assailed by various spokesmen for Orthodoxy including the Orthodox Rabbinate of Chicago, which charged him with aligning himself with historical anti-Semites. Less vehement critics asserted that Rabbi Goldman lacked

training in Halachich law and should never have sought to discuss it.

Baltimore One Sector

The Baltimore Jewish TIMES carried an advertisement violently assailing Rabbi Goldman. In the same periodical, Rabbi Israel Goldman of Baltimore, a Conservative rabbi, said the advertisement had been inserted by the Union of Orthodox Rabbis and severely condemned the rabbinical organization for its attack on the Chicago rabbi.

Outlining his position on the controversy, Rabbi Goldman said, in a letter to the Intermountain Jewish NEWS of Denver, that he was not writing a code.

"What I am attempting to do is to re-evaluate the whole complex of the Jewish Halachah, historically and psychologically, and to set up criteria that might ultimately serve as a basis for a new code," Rabbi Goldman wrote.

Rabbi Goldman submitted as a possible defense of his decision to seek immediate changes that his colleagues in the Conservative rabbinate "have been introducing changes and making experiments without rhyme or reason. I had the temerity to attempt to find a rationale for my many sins of implementation."

Miller Defends Union

Past President Uri Miller of the Rabbinical Council offered his defense of the other Orthodox

rabbinical body, in a statement to The Post.

"The Union of Orthodox Rabbis—of whom I am not a member and who do not need my defense—did not purchase space in the Jewish Times for the pronouncement against Rabbi Goldman," Rabbi Miller said. "The space was purchased by an individual rabbi in Baltimore and neither the Union nor the local Vaad Harabonim have anything to do with it."

Rabbi Miller's statement was corroborated by Rabbi Nathan Drazin, a leading Orthodox rabbi of Baltimore.

Rabbi Miller also insisted that the article in the Jewish TIMES had not called Rabbi Goldman an "anti-Semite and Jew-baiter." Rabbi Miller then cited a quotation from the TIMES advertisement to the effect that Rabbi Goldman had "allied himself with all the Jew-baiters who, since time immemorial, have attacked the Shulchan Aruch." The Shulchan Aruch is the basic code of behavior for Orthodox Jews throughout the world.

Attacking The Code?

Rabbi Miller added that "now that the victim of his vitriolic pen is the Shulchan Aruch, it is quite possible that his attacks were reminiscent of the Jew-baiter. His distinguished and brilliant career in American Jewish life is hardly relevant to this matter."

LUXURY TAX PRODUCES

JERUSALEM—Israel's luxury tax yielded 398,347 Israel pounds in the first six months of the financial year. The budget estimated for the year is one million pounds, and this sum may be surpassed in the second half of the year.

What's Your Pick For Top U.S. Jew?

Post readers have picked selections for the 10 leading Jews of the United States.

You'll find their selections inside. See whether you agree with them, then try your hand at it. Its fun and free and there's a swell prize.



MILLER



Histadrut Freezes Wages; More Pay Only For More Output

National Jewish Post

NEW YORK—Israeli workers who are members of the Histadrut, Israel's unique labor federation, will be able to get wage boosts in 1950 only by increasing their productivity it was announced this week.

The Histadrut has decided to extend present contracts to cover 1950, freezing wages, according to word received by Joseph Schlossberg, chairman of the National Committee for Labor Israel, U.S. spokesman for the Histadrut.

Schlossberg said the Histadrut, which combines functions of both employer and trade union, took the step because Israel's inflationary period has been passed.

Schlossberg said that an exception will be made

only for those workers who receive low wages.

"With this decision, the Histadrut executive has put an end to the custom of the inflation years when wage rises were demanded on every renewal of collective agreements," Schlossberg said.

"The struggle for such general rises was considered justified throughout the general inflationary period on account of the constantly rising cost of living and the general economic anarchy," he said. "Now that inflation has been stopped, the cost of living reduced and the national economy is gradually being organized on the basis of planning, such a method of wage rises is no longer justified."

Schlossberg, who recently returned from a two-month survey of Israel, said that continuation of the time-honored trade union technique of seeking constantly rising wages would again mean the spiraling of production costs in Israel which would produce

rising costs and a renewed race between prices and wages.

Sporadic strikes marked efforts of the Histadrut to cut wages last July and a few months later. The cuts were geared to drops in the cost of living index and were put into effect by the Histadrut, backed by the Mapai, dominant labor party in Israel.

The walkouts were organized by the Mapai, second largest leftist party, but the crises passed without harming either the Mapai-controlled coalition Government, or the Histadrut, which is made up of Mapai and Mapam members.

The cuts were forced upon the socialist-dominated Government by the high wage and cost structure created by the strength of labor in Israel.

The new state's abnormally high production costs have posed a serious threat to Israel's ability to compete in world markets.

First Step Is Recognition Such Marriages Increasing—Bamberger

Jewish OK On Conversion Held Best Answer On Intermarriage

National Jewish Post

NEW YORK—The first step in dealing with the problem of marriages between Jews and non-Jews, "a serious threat to the survival of the Jewish people," is for the Jewish group to recognize that in our society such marriages will continue and "probably with increasing frequency," a New York rabbinical leader declared this week.

Rabbi Bernard J. Bamberger, president of the synagogue Council of America and spiritual leader of the West End Avenue Synagogue, argued that opposition by the Jewish group to such marriages represented no constructive answer.

Treading delicately in one of the most explosive areas of Jewish feeling, Rabbi Bamberger hinted broadly that the attitude of opposition should be replaced by a willingness on the part of the Jewish group to accept conversion of the non-Jewish would-be mate to Judaism as the only constructive answer.

He argued that the change in attitude should be accompanied by a new approach on the part of the Jewish group of respect and consideration for the non-Jewish person willing to accept conversion for such marriages.

The New York rabbi reported his views in an article "Plain Talk About Intermarriage," in the current "Reconstructionist."

It's In Tradition

He contended his proposal was sound because it was on a religious basis and that it was "in line with the classic traditions of Judaism."

Rabbi Bamberger rejected the idea of the Jewish group exerting any pressure "on anyone to



RABBI BAMBERGER
It's Grandchild Who Matters

removing parental objections. We must be scrupulous in respecting the convictions of others."

He also stood for the traditional policy of non-recognition of such marriages where the non-Jew remained a professing Christian.

"Where, however, the Gentile is open-minded on the subject of Judaism, willing at least to learn, or even inclined to adopt our religion, every encouragement should be given him," the rabbi argued.

He contended that flat opposition to intermarriage was in contradiction with the fact that "we

are busily engaged in creating conditions that favor intermarriage, as a means of adoption of our faith, as a means of riage."

It Won't Work

He said he doubted whether any policy of social segregation, such as is practiced by U.S. Catholics, would help to prevent such marriages but that in any case this was no possibility for U.S. Jews, who "fight every sort of ghetto survival, from restrictive real estate covenants to educational and vocational discrimination."

Noting that present opposition is not based on religious grounds, he demolished opposition arguments based on tribalism ("A Jewish boy or girl should marry one of his or her kind" or on "practical" grounds.

He said the first argument was "uncomfortably close to racialism" and that it implied that Jews were "not only different but somehow better." He charged such thinking was based on simple racial prejudice.

He contended that the practical approach would be impressive except that no reliable statistics exist to prove that "a majority, or even a dangerously high percentage, of intermarriages are failures."

He contended that a sounder approach would be to remind young people contemplating marriage "especially if they stem from different religious traditions" that they must "find some common religious ground."

No Novelty Today

Arguing that conversions to Judaism in such cases were far from a novelty today, Rabbi Bamberger criticized the attitude of those involved, particularly parents and rabbis.

He said parental attitudes frequently lead to situations in which the "conversion tends to

take on the character of appeasement" with the parents strongly concerned about getting the rabbi's blessing but indifferent about the conversion.

He also was critical of the rabbis in some cases, saying "I will not dwell on reported cases where candidates for conversion have been required to pay a fee for the privilege. But in many other instances prospective converts have been treated with scant courtesy, as if they were making an unreasonable demand; and sometimes the rabbi has shown that he does not take the whole thing seriously."

The Synagogue Council president said that nothing in classic Jewish tradition justified such attitudes either in parents or rabbis. He said the Talmud requires Jews to warn applicants for conversion that they will be exposing themselves to external hatred and oppression and to the personal demands and penalties of the Torah.

"Once the convert understands the nature of his undertaking and persists in it, he is to be warmly welcomed," the rabbi asserted.

No Talmud Ban

He said the Talmudic statement that one who seeks admission for an ulterior motive—to marry a Jew, for example—is not a real convert, was not oral law but "just the reverse."

"The parallel in the Palestinian Gemara even states that where we have our private doubts as to the sincerity of the proselyte, we must be especially cordial, in the hope of bringing about a genuine conversion," he said.

He indicated considerable doubt that conversions to Judaism for marriage were necessarily dubious. He said that "a high proportion of the conversions of

Tel Aviv May Have a Subway

Boston—(N J P)—Consideration is being given to the possibility of a subway in Tel Aviv, now a city of 200,000, it was reported here this week by Simon Chasdi, attache of the Culture Department of the Israel Government, now visiting the U.S.

Chasdi said that Tel Aviv was rapidly reaching the stage of traffic congestion which led to the development of subways in U.S. cities.

which I have personal knowledge have been honest" and that such partners "are as a rule no less observant than the Jewish-born spouses, frequently more so."

He emphasized that he was not suggesting "that we use our young people as a sort of lure to ensnare friendly Gentiles into conversion" but insisted that where the non-Jew is open-minded, conversion was the best answer.

For Jews, Too

But he said it was a sound policy only if Jews also accepted it. If the non-Jew decides to become a Jew, "the Jewish family should make him feel that his decision is a real source of joy to them. Once he has become a Jew by choice, his marriage to a born Jew is not an intermarriage at all."

Concluded Rabbi Bamberger, "in short, it does not matter what religion the ancestors of our grandchildren profess, if our grandchildren themselves are Jewish."

Home-Grown Correspondents

The National Jewish Post

Join in the Fun — A New Contest Each Week

CHOOSE TEN GREATEST JEWS OF ALL TIME

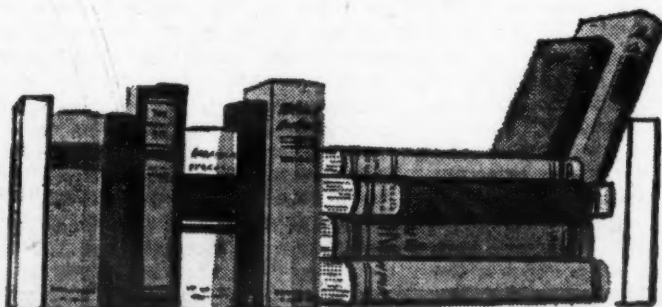
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Rembrandt, the Jews and the Bible
Tomorrow's Bread by Bisno

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Just pick out the names of the ten Jewish personalities whom you consider the greatest Jews of all time, in the order of what you regard as their importance. List them on the blank in this announcement. Clip and mail to Contest Department, National Jewish Post, 509 Fifth Ave., N. Y., N. Y.

Each week a tabulation is made of the results and the reader whose list most closely matches the total tabulation wins the set of 10 Jewish volumes.

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2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

Name _____

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Milwaukee Reader Wins Second Contest

Post Readers Pick Rabbi Silver As Leading Living Jew Of U.S.

Rabbi Abba Hillel Silver, one of the dominating figures of U.S. and world Zionism, nosed out Albert Einstein in the voting of Post readers for the most famous living U.S. Jews.

The vote of Post readers was a remarkable tribute to the stature of the Zionist leader, who has virtually withdrawn from Zionist activity during the past year, though he announced last November that he was planning to resume an active role in Zionism.

Rabbi Silver also was in the top bracket of choices for the world's leading living Jews in the first Post great books contest.

As in the first contest, no Jewish feminine personality was voted into the first 10, nor was any Jewish women leader given enough votes to bring her among the second ten.

Solet Shapiro of 1702 W. Wright, Milwaukee, Wisconsin, won the second award of 10 major Jewish books with a list choosing nine of the 10 U.S. Jews picked by composite vote in the second contest.

The list of the 10 most famous living Jews, as judged by Post readers, was:

1. Rabbi Silver
2. Albert Einstein
3. Henry Morgenthau, Jr.
4. Herbert Lehman
5. Bernard Baruch
6. Eddie Cantor
7. Felix Frankfurter
8. Dr. Mordecai Kaplan
9. Louis Lipsky
10. David Lilienthal

The prize-winning list was as follows:

1. Baruch
2. Einstein
3. Rabbi Silver
4. Morgenthau
5. Lehman
6. Frankfurter



RABBI SILVER
Leading U. S. Jew

7. Lilienthal
8. Cantor
9. Kaplan
10. Daniel Frisch.

Unlike the first vote, in which four Zionists were included among Post readers' choices for the 10 most famous living Jews in the world, the second contest listed only two Zionist leaders, Rabbi Silver and Lipsky.

The second contest also was remarkable for the grip on Jewish imagination of men like

financier Bernard Baruch, who has no record of service to Jewish causes at all, and David Lilienthal who, while a professing Jew, also has not contributed his great talents to solving Jewish problems. Both were in the top ten in the first contest selections.

While the list of first ten in the second contest was non-Zionist, it was definitely not anti-Zionist. No known anti-Zionists made the first ten, or received any significant mention.

Neither Cantor, nor Frankfurter nor Kaplan made the first list.

Heavy votes were cast for Dr. Solomon Goldman, noted Chicago conservative rabbi; Dr. Louis Finkelstein, president of the Jewish Theological Seminary; Dr. Emanuel Neumann, past president of the Zionist Organization of America, and Daniel Frisch, his Hoosier successor; Nelson Glueck, president of the Hebrew Union College, Reform seminary; Edward Warburg, chief of the Joint Distribution Committee; Rabbi Israel Goldstein, Judge Samuel Rosenman; Abraham Sachar, president of Brandeis University; and Rabbi Leo Jung.

Some Get Some

A scattering of votes apparently were cast for U.S. Jews whose prominence is solely in general life and who have little or no Jewish identification or participation.

These included Walter Winchell, David Dubinsky, and Danny Kaye.

Scattered votes went to Judge Joseph Proskauer, past president of the American Jewish Committee; Abraham Cahan, one of the historic figures of U.S. Yiddish journalism; Henry Montor, top U.S. fund-raiser; Comedian Jack Benny; Congressman Emanuel

JNF Spurns Proposal For Merger With Palestine Foundation Fund

National Jewish Post

NEW YORK—Persistent reports that efforts were underway to obtain a merger of two of Zionism's major fund institutions—the Jewish National Fund and the Palestine Foundation Fund—were confirmed this week in a JNF announcement unconditionally rejecting the proposal.

Announcement of the rejection duce both the significance and was made by Elias M. Epstein, the function of the JNF and that overseas director of the JNF, who it would lead to a curtailment of arrived in New York last week receipts.

The reports covered several phases in recent months. They were believed connected with proposals of the Council of Jewish Federations and Welfare Funds for an overall philanthropic budget. The CJFWF represents the 265 local federations and welfare funds of the U.S. Jewish Community.

CJFWF For It

Harry Lurie, executive director of the CJFWF, attended a special meeting of U.S. and Israeli fund-raising officials in Tel Aviv last July and returned with a report favoring an overall Israeli philanthropic budget.

The same proposal was endorsed at the 18th General Assembly of the CJFWF in Cincinnati last month.

The 49-year-old JNF and the Palestine Foundation Fund together make up the United Palestine Appeal, largest of the three agencies of the United Jewish Appeal.

Epstein said he was carrying on consultations with Judge Morris Rothenberg, acting national chairman of the UPA, and president of the JNF of America, as well as with U.S. Zionist leaders. Nature of the talks was not disclosed.

He said that the JNF in Israel has rejected the proposal for a merger "made in certain quarters."

The rejection was made by the world board of the JNF on grounds that it would tend to re-

Where It Gets Money

The JNF, in addition to grants from the United Jewish Appeal through the United Palestine Appeal, also carries on year-around blue box collections, as well as various fund-raising special events.

Epstein said that the work of the JNF remained indispensable, and that the State of Israel lacked the funds to buy land abandoned by the Arabs. Israel has taken the position that it will not requisition Arab-owned and abandoned land without compensation.

He said the JNF plans to pay about \$2,500,000 this year to the Government of Israel in trust for Arabs abroad, whose land has been acquired by the JNF, and which is now supporting new immigrants.

Home-Grown Correspondents

The National Jewish Post

UJA NAMES CAMPAIGN CABINET OF 12, INCLUDING ZO A LEADER

National Jewish Post

NEW YORK—In what was termed a bid to decentralize responsibility for the 1950 United Jewish Appeal drive, general chairman Henry Morgenthau, Jr., announced appointment this week of a national campaign cabinet.

Morgenthau said that the goal of \$272,485,800 for 1950 required mobilization of 5,000 U.S. Jewish communities. He said the new national cabinet will help in that direction.

He said the members of the new cabinet include Herbert R. Abeles of Newark, president of the Jewish Community Council of Essex County and a top official of the Council of Jewish Federations and Welfare Funds;

Morris W. Berinstein of Syracuse; Louis Berry of Detroit, chairman of the 1949 Allied Jewish Campaign in that city; Charles Brown of Los Angeles, past president of the Jewish Community Council;

Eddie Cantor; Joseph Cherner of Washington and 1949 general chairman of the United Jewish Appeal of Greater Washington; Samuel H. Daroff, president of the Allied Jewish Appeal of Philadelphia; Melvin Dubinsky of St. Louis; Sol Luckman, president of the Cincinnati Jewish Welfare Fund;

Joseph Mazer of New York; Charles Rosenbloom of Pittsburgh; Samuel Rothberg and

Julian Venezky of Peoria; and Rudolph G. Sonneborn of New York. Sonneborn is chairman of the administrative council of the Zionist Organization of America. Benny; Congressman Emanuel

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Digest Of The Yiddish Press

THESE JEWS SEND YULE GIFTS
BUT THE INSURANCE IS NO GOOD

By RABBI SAMUEL SILVER

IN THE town of Claremount, N. H. the small Jewish community takes full cognizance of Christmas. They make up packages and send gifts, on behalf of the Jews, to various needy people.

This inter-faith idea is termed "insurance against anti-Semitism" by the Jews who concocted it.

But it doesn't work, reports Judah Bressler in the DAY. Not long ago, a prominent Claremount Christian delivered a talk and branded Jews as parasites. When the Jewish community center was being dedicated, anti-Semitic hoodlums threw stones in the windows.

What can you expect from this Jewish prestige. Apparently, cal-

culates Tsivion, American Jews can be stirred more by pity than by duty; else how explain the gap between last year's UJA goal of a quarter of a billion and its receipts of a hundred million?

The UJA's verbal effort in changing the word "quota" to "budget" will not be very productive either, thinks Tsivion.

★ ★ ★
Eliahu Dobkin Sounds Off
Again About U. S. Jews

American Jews were called "charity" Jews from another quarter last week. At one of the many Chanukah celebrations marking Israel's attainment of a population of one million, Eliahu Dobkin, acting Jewish Agency head, spoke bitterly about the Jews of America, according to a first hand report from Haifa by M. I. Nirenberger of the JOURNAL.

Speaking from the prow of the ship Negbah, Dobkin is quoted as saying: "We have reached the first million. Where will the second come from? The Jews of America are tsedakah-Zionists. They do not regard Zionism as something for themselves; they think

the redemption of Zion is for others."

ISRAEL ORCHESTRA PLANS CONCERT
IN PHILADELPHIA UNDER BERNSTEIN

PHILADELPHIA—The Israel Philharmonic Orchestra will give a concert here in January, 1951, with Leonard Bernstein conducting, it was reported last week.

Source of the information was the youthful conductor-composer himself, who revealed the arrangements in an interview with the Philadelphia Jewish EXPONENT.

Bernstein, who also revealed that he had recently acquired an ulcer, has twice conducted the Israel orchestra and will do so again next season.

Chudoff is 42, a Fair Deal Democrat, a member of B'nai B'rith, and of a Conservative shul. Like Israel Dollinger of the Bronx, Abraham Multer and Louis Heller of Brooklyn, Sidney Yates of Chicago and Abraham Ribikoff of Hartford, Chudoff has fought for liberalized DP legislation and for an FEPC.

This is an interesting footnote to the Ben-Gurion speech, which put grist in the mill of the American Council for Judaism.

★ ★ ★
Meet the 10 Jews
In Present Congress

The ten Jews sitting in the House of Representatives have been introduced to the readers of the AMERICAN in a series just concluded by M. Frank.

The last Congressman to be dealt with by Frank, Earl Chudoff of Philadelphia, is typical of the

younger men on Jewish birth now serving in Washington.

Chudoff has a particularly important function: as a member of the House Veterans Committee, he is eternally vigilant against the shenanigans of that committee's chairman, John Rankin.

Of the ten Jewish congressmen, only one, Jacob Javitz of Manhattan, is a Republican. Of all the Jewish congressmen, Sidney Yates of Chicago was the most astonished when he won last November. When it seemed that the Republicans were headed for a landslide, the Democrats in Chicago tossed the nomination to Yates.

The latter was so sure he was going to be defeated that when his eight-year-old youngster said, "Daddy, I don't want to go to Washington; I like Chicago," Yates promised the boy he would not have to leave Chicago.

A trustee of Temple Shalom, Yates, like his other Jewish colleagues, is chalking up a good record in the halls of Congress, reports Frank.

Third of Hungary Jews
Want to Leave, Can't

NEW YORK—Israel Jacobson, the Joint Distribution Committee director recently arrested by the Hungarian Communist-controlled Government, said this week that of the 150,000 Jews in Hungary, about 50,000 would like to leave.

Jacobson, who arrived in Vienna after his release, said that there was "little chance" they could leave, according to World Wide News Service.

He said Zionism is considered a crime against the state by its Red masters and that whoever encourages Jews to leave for Israel is considered a conspirator against the state.

Jacobson said that Hungarian security police questioned him for hours at a time in prison and that during his week-long imprisonment he was not permitted more than a total of four hours of sleep.

Israel Fleet Adds
British-Built Ship

NEW YORK—Israel's flag was hoisted on the 3400-ton Hadar, new citrus transport vessel, in New York harbor last week when the British-Built vessel was taken over by the American-Israeli Shipping Co., agents for the Zim Israel Navigation Company.

Completed in July, 1949, the ship has a capacity of 50,000 citrus cases. It will enter the Zim Cargo Lines' regular fortnightly freight service between Israel, London and Northwestern European ports. It can accommodate twelve passengers.

The crew of 28, including 10 officers, was flown here from Israel to take over the ship.

THREE LETTERS THAT SPELL ACTION...

Anti-Semitism, at home and abroad, remains an active, vicious force.

Many American organizations, both Jewish and non-Jewish, are ranged against this evil. But only one organization — THE JEWISH WAR VETERANS OF THE UNITED STATES OF AMERICA — exists as a living denial of the anti-Semite's first attack: the assault against his target's patriotism. More than 800,000 American Jews — over 250,000 in World War I, and over 550,000 in World War II — proved their devotion to genuine Americanism by bearing arms against our country's enemies. In peace, more than 100,000 have signalled their determination to preserve the victories of democracy by joining THE JEWISH VETERANS OF THE UNITED STATES OF AMERICA. These 100,000 American veterans continue to fight for you and yours. You can aid their fight by joining their ranks, by making them an even more powerful and vibrant voice for the maintenance of peace and freedom...

JACKSON J. HOLTZ

National Commander

The Jewish War Veterans of the United States of America

J W V

SINCE 1896: The Jewish War Veterans of the United States of America has taken action against the bigot and the oppressor, wherever they originated and whatever their target. JWV was founded by American Jewish veterans of the Civil War in vigorous, positive response to slanders against the military contributions of the American Jewish people. JWV's record since then has been marked by consistent counter-attacks against the anti-Semite. Here are only a few of JWV's efforts in past years:

JWV denounced, and paraded in protest against the pogroms in Czarist Russia.

JWV fought and exposed the German-American Bund in hundreds of American communities.

JWV played a leading role in the exposure and prosecution of the notorious Columbians of Atlanta.

TODAY: JWV continues to lead the fight against anti-Semitism and intolerance at home and abroad. JWV demands the outlawing of race libel. It vigorously opposes efforts to revive the German cartels. It insists that known Nazis be driven from office in Germany. It demands passage of laws to guarantee fair practices in employment, education and housing. It insists on revision of the cruelly unfair Displaced Persons Act of 1948.

CIVIL RIGHTS: JWV continues its long-standing opposition to any infringement of civil rights. It opposes witch-hunting legislation that would wipe out

the very liberties we seek to preserve. It advocates corrective measures to overcome inadequate housing and education and discriminatory practices by employers and schools as the best way of turning back the forces of Communism and Fascism and guaranteeing a better, freer and more secure America.

VETERANS: JWV fights for veterans rights that will translate promise into performance. It is the leading veterans advocate of housing legislation that will provide for slum clearance and low-cost public housing. It insists that public funds be denied to any school that bars veterans from GI education on grounds of race, creed or national origin. JWV remembers its buddies whose war wounds still keep them in Army, Navy and veterans hospitals, and it serves them all without regard to racial or religious background.

ISRAEL: JWV takes a major interest in the right of the Jewish People of Israel to build a secure and prosperous democracy in the Middle East. Although the Jewish communities of Israel, and America are separate political entities, JWV believes that American Jewry is duty-bound to extend every moral and material aid to help meet the human needs of Israel in its monumental program of building a democratic haven for those segments of world Jewry which look to the Jewish State for a refuge from oppression and persecution.

You Enlist In Your Behalf When You Join JWV

TO: JEWISH WAR VETERANS
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I am an honorably discharged American veteran of Jewish faith. I am interested in joining THE JEWISH WAR VETERANS OF THE UNITED STATES OF AMERICA. Please send me the necessary information and details of membership.

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City _____

I Think As I Please

NOT ALL VITAL DATA IN BOOKS;
"JEWISH EDUCATION" IS PROOF

By CARL ALPERT

IT IS customary to give earnest consideration to almost anything which is printed and bound within hard covers. Conversely, newspapers and magazines, because of their periodical character, are generally presumed to contain only material which is of an ephemeral nature. Very often, I note, the reverse is true. There is nothing inherent in the book form which guarantees excellence of content; on the other hand, some of the finest reading matter of our times has appeared in the columns of the press in form which does not lead itself to permanent preservation.

The reader can apply these observations to books and magazine articles with which he is familiar; I am moved to make these comments because I have before me the latest number of "Jewish Education," a three-times-a-year magazine published by the National Council for Jewish Education. It's not the sort of publication, I imagine, which reaches the attention of any but teachers, rabbis and others engaged actively in the field of Jewish education. Yet I have often felt—and the latest number again arouses the feeling—that more parents, board members of synagogues, Hebrew schools and bureaus of Jewish education should read this magazine. It is informative and illuminating on the difficulties in Jewish education and on the deficiencies, as much as on the progress and contributions that are being made.

The current number, for example, contains, among other articles, an absorbing review of "A Decade of Progress in Jewish Education, 1939-1949" by Dr. Israel Chipkin. If Dr. Chipkin's statistics are reliable—and the scholarly vice president of the Jewish Education Committee of New York should certainly know whereof he speaks—we discover that there are today 56 established nursery and kindergarten schools in the Jewish field against none a decade ago; we learn that 40 per cent of Jewish children attend a Jewish school today, compared with only 28 per cent in 1939; we learn that there are 16 modern Jewish educational and five Hebrew speaking camps, as against practically none ten years ago.

There are other interesting facts and figures which should command the attention of all who are engaged in Jewish education.

FROM THE PEN OF HORACE M. KALLEN there is a stimulating paper which analyzes the meaning of "Education" as well as the significance of "Jewish" as applied to direction and content. Rabbi Joseph H. Lookstein discusses Released Time and Jewish Day Schools, with firm opinions on both. Mark M. Krug, one of the ablest of the younger educators in America, deals with elements of separatism and cooperation in community education, vis-a-vis the congregation school and the bureau. Dr. Azriel Eisenberg, practical as ever, gets down to specifics in explaining his favorite method of teaching Hebrew.

In short, "Jewish Education" magazine contains almost a hundred pages of significant reading. One of the difficulties in this field, I believe, is the failure of the professional to make himself intelligible to the layman or to take the layman into his confidence. This magazine provides common ground on which both can stand and take counsel together.

I hope that its subscription rolls will swell. "Jewish Education" is \$2.00 a year, and it is published at 1776 Broadway, New York 19, N. Y.

MEDICAL FRAT CONVENTION HAS
BUSINESS AS USUAL ON FRIDAY

National Jewish Post
BOSTON—Although it played up the fact that it is a national Jewish medical fraternity, Phi Lambda Kappa concluded its three-day convention last weekend with little attention to any religious phase in its program.

Full social programs and business sessions marked Friday night and all day Saturday.

When asked whether a religious service was to be part of the Friday evening or Saturday program, Dr. Manuel M. Glazier, general convention chairman, said that Rabbi Meyer Rubin would give an invocation at the concluding banquet and a cantor would chant "El Molai Rachamim" for deceased members.

One activity of the convention was geared to Jewish problems. The convention accepted sponsorship of three permanent scholarships at the Hebrew University Medical School in Jerusalem.

The scholarships are being guaranteed by Arthur Winarick

REASONABLE RATES
YEAR 'ROUND

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Israel Bans Visas
For Germany Trips

JERUSALEM.—(WNS)—It was disclosed this week that travel visas to Germany will not be issued to Israeli citizens except for "imperative reasons" and in cases of "public interest."

Persons wishing to return to Germany will get visas but no return visas, the Israeli Ministry of Immigration said.

German Jewish Battle
Rages Over New Bank

MUNICH (WNS) — Opposition to the recently formed Jewish Restitution Bank was voiced here by the Jewish Agency office and the Central Jewish Committee in the American zone.

In a statement issued by the Central Jewish Committee it was pointed out that the name "Jewish Restitution Bank" was misleading in view of the fact that the bank's administration does not include a single responsible Jewish organization. In addition the Committee pointed out that the bank's board members do not represent the Jews in Germany.

The objection raised by the Agency office was that the bank plans to invest Jewish indemnification funds in the German economy and that, therefore, funds invested in the bank could not be transferred abroad under the existing currency regulations.

Dr. Philip Auerbach, Bavarian Commissioner for Persecutees, admitting that the bank did not represent Jewish organizations, said "the bank has been established as a medium of assistance for Jewish businessmen who wish to remain in Germany." He accused the Committee of "attempting to discriminate against those remaining in Germany."

Congress Plans Meet
Against German Army

CHICAGO (NJP)—The Chicago office of the American Jewish Congress this week invited Chicagoans of all creeds to attend an Emergency Public Conference Against the Rearming of Germany on Jan. 7.

"In an insane effort to win our former enemies as 'allies,' the United States government has deliberately abandoned the denazification program of our original occupation policy," Rabbi Morton Berman, president of the Chicago division, said.

"The danger has become so great that the people of America must speak out now," he declared.

recipients be citizens of Israel, preferably veterans of the Israel War of Independence and that they agree to practice medicine in Israel.

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L. A. Sympathy Walkout Ended;
Federation Strike Continues

LOS ANGELES—CIO clerical workers at the Los Angeles Jewish Community Council were back at their jobs this week, following settlement of a walkout called in sympathy with a seven-week strike at the social agencies of the local Federation of Jewish Welfare Organizations.

Workers in both organizations across the board, which would raise salaries of some 30 temporary campaign workers from \$175 to \$185 a month; a 35-hour work week between campaigns with no pay cuts; corrections in worker classifications; and an improved seniority clause.

The union also seeks reinstatement of two workers.

The agreement called for resumption of work under the existing contract, plus immediate opening of negotiations for a new one.

Another provision permits either party to terminate the agreement upon 72 hours written notice.

One of the major clauses of the agreement provided for elimination by the JCC of all work performed for the strike-bound Federation until settlement of that strike, the first ever called against a Jewish social agency program.

The union in turn removed the picket lines maintained at the JCC offices and both parties have agreed not to discriminate against anyone returning to work.

According to the Los Angeles Jewish VOICE, the existing CIO contract with the JCC provides an average weekly wage of \$50.85 for office and clerical workers.

Ask Shorter Week
The union will seek a \$10 boost

Torah Pupils In Israel
Also Study Mechanics

JERUSALEM—Training in handling modern machinery and in Torah are combined in a Yeshivat at Kfar Avraham in Israel for 80 Orthodox pupils, it was disclosed this week.

The Mizrahi (religious Zionist) Information Service said that the students get a complete religious training while working with machinery provided by the Organization for Rehabilitation through Organization, (ORT).

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David Ben Gurion says
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much to explain to American
Jews the meaning of our
struggle. I hope you will
continue this great work."

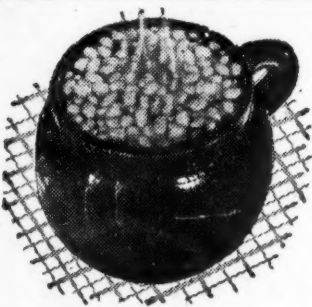
Names In The News

LEHMAN BUYS FIRST ZOA SHEKEL
BUT DOESN'T JOIN MOVEMENT

SEN. HERBERT LEHMAN, Agency, joined the ZOA as a life member. S who has preferred to help in the struggle for Israel from a strictly non-Zionist stance, took the plunge last week to the extent of buying his first shekel from the Zionist Organization of America. But he did not formally join the ZOA, which did not hinder acting ZOA president LEHMAN BENJAMIN BROWDY from hailing "the action of Sen. Lehman in thus identifying himself with the Zionist movement."

The Olive Branch

When the fight between the Zionist Organization of America and the Jewish Agency over control of the United Jewish Appeal was at its height last January, NAHUM GOLDMANN, veteran world Zionist leader, had a major hand in it. He has generally been credited with being the brains behind the strategy that stripped the ZOA of its control over the United Palestine Appeal, largest of the UJA's constituent agencies, thus inflicting the worst licking ever suffered by the ZOA in its 50 years of existence. Last week, Goldmann, now chairman of the American section of the Jewish



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The Growing Chorus

To the list of American Jewish thinkers who regard as idiocy the theory that U.S. Jews should support Israel as insurance against the possibility of a cataclysmic anti-Semitic storm in America was added the voice this week of Dr. MORDECAI M. KAPLAN. Said the founder of the Reconstructionist movement in Conservative Judaism, in one of his "Random Thoughts," in the movement's magazine, "We should like to suggest to Israel not to try to persuade American Jews to transfer to Israel on the grounds that 'it CAN happen here.' That is as foolish as urging people to build bomb shelters against an atom bomb attack."

The Debate Renewed

Latest contributor to the centuries-old debate as to whether Jews are a chosen people is DAVID BEN-GURION, Israel's Prime Minister, who managed to say yes and no on the issue to a N.Y. Times correspondent. Ben-Gurion said he didn't think so, in those terms, then added that the Jews of Israel "have a dream—to build a civilization in this country, knowing that this country occupies a special place in world history, which will be free of the evils of our time."

The High Hopes Dept.

In fine disregard of the paralyzing differences that everywhere split the various groupings of Orthodox Jewry, LEON GELLMAN, American Mizrahi leader who now heads the world Mizrahi organization, proposed a World Congress of Orthodox Jewry. Speaking at a reception in his honor in Tel Aviv, Gellman suggested such a world gathering in which all sections of Orthodox Jewry would participate, with Jerusalem as the site.

The Misfired Shot

Working hard to soothe the fears of potential U.S. Jewish investors in Israel's economy, JULIUS SIMON, American president of the Palestine Economic Corp. refitted the socialist Histadrut in strange new garments. Calling it "the most potent capitalistic entrepreneur in Israel," Simon further tackled fears of socialism by bluffly describing the Histadrut as "nothing but a

Radio-Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interest to Jewish listeners. No responsibility is assumed by The Post for last minute changes by radio networks.

SUNDAY, JAN. 8—A "Report on Overseas Relief," by Edward M. M. Warburg, chairman, and Rabbi Jonah B. Wise, vice chairman, of the Joint Distribution Committee, in connection with the JDC 35th annual meeting, on the "Message of Israel" program 10 a.m. EST, ABC.

large capitalistic trust, well-organized and aggressive, engaged in economic endeavors which are anything but socialistic."

The Thoughtful Note

Discussing the work of the United Nations in Palestine, among other fields, ROBERT GORDON MENZIES, recently returned to power as Australian Prime Minister, reported on two views of that work, including his own. Within its sphere and despite the obstacle of the veto in the Security Council, the UN has done useful work in Palestine, Menzies said, calling that statement "how a warm defender of the UN would put his case." Menzies added an extra thought, remarking that "there is some reason to say that the Jews settled the Palestine problem by beating the Arabs."

The Weird Report

From the Jewish Community Bulletin of San Francisco last week came the revelation that HEPZIBAH MENUHIN, sister of Yehudi Menuhin, had put her talents—hitherto as unconnected as her brother's with Jewish causes—to work for Israel. The weekly reported she had just returned from Australia where she busied herself with a tour for the benefit of the symphony orchestras of Jerusalem and Tel Aviv.

With the Rabbis

HONORS—A testimonial banquet will be held on March 15, in joint celebration of the 40th anniversary of Rabbi SAMUEL ROSINGER as spiritual leader of Congregation Temple Emanuel in Beaumont, Tex., and the Golden Anniversary of the Congregation.

APPOINTMENTS—Rabbi AARON TWIRSKY, in whose family there are seven generations or rabbis, has been elected spiritual leader of Congregation Shaarei Zedek of Clinton.

First With The News
The National Jewish Post

Report From Hollywood

MGM SENDING WRITER TO ISRAEL
FOR WHAT MAY BE FIRST BIG FILM

By SIMON WINCELBERG

SINCE Metro-Goldwyn-Mayer's New York office has already thrown the ball into play, there is no need for us to lag behind the N.Y. TIMES and the HOLLYWOOD REPORTER any longer than necessary with the story of Allan Marcus, an MGM staff writer, who has quietly, but not unflinchingly, been getting his injections and such. The occasion involves his being flown into Israel with a 16 mm. camera, and a comparatively modest expense account, to take what Dore Schary calls "visual notes" for a picture tentatively titled "The Road," and based upon an Allan Marcus original.

It was in an atmosphere of faint mutual embarrassment that Allan and I went through the motions of a formal interview. Allan, feeling vaguely guilty for having let some of the more pretentious gazettes beat me to the story, and I, because Allan wants to go to Israel as a chaver, live in a kibbutz or two, get as close to the life of the average Israeli as he can, and not be heralded by interviews proclaiming him as the man who is going to make THE honest picture about Israel.

For a screen-writer, such a desire for anonymity may seem like an affectation, but then, Allan is not exactly your idea of a screen-writer.

After returning from service in France and Germany as a platoon leader with the 80th Infantry division, he had several short stories published in the "Atlantic Monthly" and thereabouts which led to a staff writing assignment with "The Eternal Light."

To his association with Dr. Louis Finkelstein and Dr. Moshe Davis, who were among the guiding brains behind the broadcasts, Allan ascribes much of his interest in Jewish subject matter, knowledge of the Bible, and Zionist orientation. For them he turned out such thoroughly satisfying fantasies as "The Dream of Jacob Meyer," which was recently staged in Los Angeles by Benjamin Zernach as a one-act play.

THE EXCELLENT CRITICAL RECEPTION of his first novel, "Straw to Make Brick," got Allan a year's contract at MGM. Some time during that year, an executive in the MGM story department had the idea of making a film about Israel, which would deal with peaceful rather than military accomplishments. Allan was considered the ideal man to write it.

Since Allan had never been to Israel, had had little to do with Zionist organizations, and spoke no Hebrew, his idealism may have been a relative one, but Allan set about his task with considerable enthusiasm and conscientiousness.

He learned a good deal about the texture of kibbutz life through long talks with Akiva Eger, one-time L.A. emissary of Israel's Hechalutz (pioneers for Israel) movement, through weekends spent at the Hechalutz Training Farm at Colton and through a good deal of supplementary reading and discussion. He also took a whole-hearted plunge into the study of spoken Hebrew.

"The Road," written in novel form, tells of the struggle to solidify a settlement, the fight against the feeling of loneliness and obscurity and, principally, of the attempt to build a road between two kibbutzim, which would have to run through an unfriendly Arab village. The conflict between the Arabs and the Chalutzim runs through such stages as the burning of the wheatfields, retaliation through the denial of drinking water, and finally the mutual necessity of finding and neutralizing a breeding place of mosquitoes, which threaten both Jews and Arabs with a malaria epidemic. The road, being public property, becomes a symbol of solidifying the countryside, allowing for closer cooperation between Jew and Arab.

THE KIBBUTZ IN "THE ROAD" will be one of the newly-established ones, consisting of a majority of concentration camp survivors, including the two girls who figured in Marcus' "Atlantic Monthly" short story, "The Girl Without a Name," which was once dramatized for the "Eternal Light" by Morton Wishengrad.

The question of making "The Road" has had, and may continue to have, its ups and downs. Marcus' contract with MGM ran up several weeks ago. On the last day of his contract, he was asked to stay on. Schary, it seemed, was considering making "The Road" his "prestige" picture for 1950. ("Battleground" was his prestige picture for 1949).

The screenplay for "The Road" will probably be written upon Allan's return to Hollywood. No production date or location has been set yet, but those official news releases, which may pave Allan's way in Israel to an extent he doesn't at all desire, indicate at least that MGM feels definitely committed to making the picture—a fact which Allan's trip to Israel in itself does not at all make obvious.

British interests in Jamaica the workshops of Ein Herod, have ordered machinery for the Ashdot Yaacov and Givat Bren-extraction of citrus juices from ner, collectives in Israel.

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Women's Viewpoint

TOURIST NOTE: U.S. ICE CREAM IS MUCH BETTER THAN ISRAEL'S

By HELEN COHEN

WE once mentioned the little handbook "So You're Going to Israel" in connection with the "business culture" in that land. The handbook, which is full of interesting and pertinent facts about Israel for prospective tourists, is the work of the national education department of the Zlonist Organization of America, so we assume our colleague, Carl Alpert, had a hand in it.

One section, about eating places and food, is of special interest even if we can't plan an immediate visit there.

"The eating places in Israel are numerous and good, although not as showy or dressy as similar restaurants in European countries. A number of the finest restaurants are Kosher, although many or the smaller ones are not. Most 'national' types of cooking can be found, with the exception of Chinese-American and Southern Fried. The cooking leans toward the haymische European style, with Hungarian, Polish, German and other national styles advertised on the windows. A genuine Israeli style may yet be evolved, based upon the type of food available and eaten in the kibbutzim (the collective settlements)—salads, eggs, cheese and cream, with a double portion of eggplant."

(The way I heard it from a young American rabbi who spent some time on a kibbutz, is with a double portion of cucumbers.)

"Tnuva (dairy cooperative) restaurants dot all the cities, selling vegetarian food and milk products.

"Visitors from America should try an Eastern meal for the novelty. Try humus, a paste made from flour and oil, garnished with salad, as an appetizer. Kabob and Shashnik are not unknown in America, but the authentic version is here. Eat this with hot Peetah, the flat, matzoh-like bread, which is used to pick up the food, and french fries, which are simply called chips.

"Along the streets of every city, you will find offered roast ears of corn, in season. Oddly enough, corn is never served in restaurants, but only from push-carts, or open-front food bars. You will also be offered a delicacy known as falafel along the streets. It is a sandwich of small balls of vegetable paste, crisp-fried in deep fat, and served in a half peetah with salad and sauce. Eat one for the novelty—a second if you like it—but beware of the third, or you'll be an addict for life—they're wonderful.

"Aside from restaurants, a phenomenon of Israeli life is the cafes. There are indoor cafes and outdoor cafes, large ornate establishments, and a few chairs grouped around a table or two; cafes where the family gathers to spend the evening and cafes where chess games, card games, magazine readers, and businessmen deep in an involved deal share the space. . . . There is a cafe where the actors of Habimah gather, and another inhabited exclusively by diamond merchants, displaying their wares to one another. In Haifa, Hauga Technion adjoins the technical school, and sells marvelously designed little latkes. In Jerusalem, it is tradition of long standing to follow a restaurant meal with coffee in a cafe.

"SOME CAFES SELL FOOD, others only tea and cake and some are famous for ice cream and its combinations. . . . One can sit in a cafe for hours, reading the magazines provided by the management, talking to friends, or conducting business, all for the price of a glass of tea. The waitress never hovers at one's elbow to suggest another order or to indicate that the place is crowded. In fact, getting the waiter to come within hailing distance is the toughest job of all.

"Hint: Ice cream in Israel does not approach American standards. Delicatessen foods, such as salami, weiners, etc., taste very different and are liable to be a great disappointment. Pickles, olives and suchlike are pickled differently, and a taste for them has to be acquired."

JDC Resettles 240,000 In Biggest Year

NEW YORK—(WNS)—Increased immigration opportunities for Jewish survivors during 1949 resulted in the greatest resettlement program in the 35 year history of the Joint Distribution Committee, it was announced here by Edward M.M.

Warburg, JDC chairman.

In a year-end review of the agency's activities, which showed total JDC expenditures during the year of \$61,754,050. Warburg revealed that the agency had helped to resettle 240,000 men, women and children in various lands during the past twelve months.

YOUR NAME

Conducted By
N. Pearlroth

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Najowitz Fliegel

Mrs. Pearl Najowitz, 1694 Davidson Ave., Bronx, N. Y., writes: I would appreciate information on the origin of my name.

Najowitz is a name of geographical origin. It is derived from the village of Neuwitz, near Bauchwitz in that part of Poland which formerly belonged to Prussia. It is now again part of Poland. When Poland was partitioned in the 18th century, the king of Prussia compelled many Jews of the territory to emigrate to the remainder of Poland. Among those emigrants was probably the ancestor of your family. He took with him the name of his native village which was subsequently polonized into Najowitz. The meaning of the name is approximately "Newtown."

Mrs. Simon A. Goodman, 2209 Wendell Ave., Louisville, Ky., writes:

Please give me the origin and meaning of my maiden name "Fliegel." My grandfather emigrated to this country in the early 80s from Kiev.

Fliegel is a name derived from a landmark, a conspicuous detail of a landscape. It refers to the wing of a windmill, which dominated the vicinity where a prominent ancestor of the family originally resided. In the days before houses were numbered and a man's address was an approximation rather than an exact reference, it was not unusual to associate him with a prominent object on the landscape which later became his family name.

YOUR name, too, has an origin as interesting as these. It is NOT a meaningless jumble of syllables. Find out what your name means by writing to Mr. Pearlroth, care of The Post.

What Foods These Morsels Be

DEFINITIONS for puree, bisque and chowder are offered this week, plus recipes for fish chowder and salmon bisque.

PUREES, BISQUES AND CHOWDERS

Purees, bisques and chowders are variations of cream soups. A puree is an extra-thick cream soup, made with an extra amount of vegetable pulp; a bisque is a cream soup made with fish instead of vegetable pulp; and a chowder is a fish stew made with milk and diced vegetables. A vegetable or, as it is sometimes called, mock fish chowder, is made like a fish chowder but with the fish omitted.

FISH CHOWDER

6 large potatoes, diced
6 large tomatoes, diced
2 large onions, diced
salt and pepper
1½ lbs. raw fish, boned and skinned
6 cups water
½ cup butter
1 cup sweet cream
1 tsp. paprika
Put vegetables in pot, add salt, pepper and water, cover pot, and let cook 45 minutes. Cut fish into small pieces, and add. Let cook 15 minutes longer or until fish is tender. Add butter and cream, add paprika. Stir, and let cook 5 minutes longer.

SALMON BISQUE OR CREAM OF SALMON SOUP

1 cup canned salmon
or other cooked fish
2 tbsps. butter
2 tbsps. flour
1 tsp. salt
¼ tsp. pepper
4 cups hot milk
Remove skin and bones from the salmon, and rub through a sieve with its juice. Melt the butter, stir the flour into it, and let cook until the mixture bubbles. Add salt and pepper, gradually add the milk and let simmer, stirring constantly until the mixture is smooth and thickened. Add the salmon pulp, and let simmer just below the boiling point until well blended. Stir often.

ZEITLIN RENEWS CHARGES ISAIAH SCROLLS ARE A HOAX

CINCINNATI—Dr. Solomon Zeitlin of Dropsie College renewed his charges this week that the Isaiah scrolls were a hoax, according to World Wide News Service.

Zeitlin attended a meeting of the Society of Biblical Literature and Exegesis, held at the Hebrew Union College. Discussion arose among the Bible scholars concerning the age of the Old Testament manuscripts found in the Dead Sea area in August, 1947.

Dr. Zeitlin repeated his earlier contention that the manuscripts were a hoax, when one of the scholars said the scrolls were of the pre-Christian era.

At the meeting, Dr. E. R. Lacheman of Wellesley College said the books were of the period between the fourth and eighth centuries, while Dr. Harry M. Orlinski of HUC dated them between the fourth and ninth centuries.

The disputed scrolls include the Book of Isaiah, a manual of discipline for a Judiac sect, a commentary on the Book of Habakuk and the "lost" Book of

Lamech, according to WNS.

The debate started when Dr. Zeitlin reported in the January, 1949 issue of the "Jewish Quarterly Review" that he doubted the authenticity of the scrolls.

The Institute for the Research of Antiquities of Eastern Jewry of the Hebrew University, has begun to collect antiques belonging to Eastern Jews now arriving in the country. The Institute thus hopes to preserve valuable historical material which might otherwise be lost in view of the liquidation of various Jewish communities in Europe.

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Influence of U.S. Zionists on Israel Valid

THE editorial in the "New Palestine" closing with the declaration that General Zionists rightfully should wield influence in Israel, is a frank and welcome statement. It also is factual and accurate.

And valid, too.

It is legitimate for the United States to want to see democracy spread; in fact, it demonstrates our firm conviction as a nation that only through democracy can individual freedom be made more widespread on earth.

In the same way the Labor Zionists, the religious Zionists or the General Zionists want to see their viewpoint prevail in Israel.

Too many people have the idea that now that Israel is a state, American Zionists can no longer be concerned with anything but supply-

ing the money and applauding what goes on when what goes on is worth applauding.

To be sure, U.S. Jews have nothing to do with any specific political moves in Israel. But it is the concern of every Labor Zionist that the Mapai prevail, and the position is valid that U.S. Labor Zionists can provide everything short of direct political action to help the Mapai. The same is true for the General Zionists, and the clarification in the "New Palestine" is as timely as it is welcome.

The time will come when political Zionist groups in the U.S. will be outmoded; not because it involves any issue of allegiance of U.S. Jews, but because the situation in Israel will soon become so stabilized that anything done in the U. S. will be like shooting at a mountain with a shotgun.

What UJA Totals Actually Mean

THERE has been no tendency to interpret the large scale giving by the American Jewish community in the last few years from a more profound viewpoint than merely that of the auditor. Yet history will probably interpret the \$100,000,000 contributions as the positive reaffirmation of the American Jewish community to Judaism and to the Jewish people.

For years there had been this gradual drift toward assimilation, not only in a physical way, but in a cultural and perhaps even a spiritual way.

The startlingly tremendous increase of contributions to the United Jewish Appeal then was a sort of penance and a rebirth.

If this analysis is accurate then 1950 will be a crucial year as far as the American Jewish

community is concerned.

In 1949, the old centripetal tendency which moved Jews away from the center of Jewish life began to function as it did in the pre-Hitler days. But at this moment, that movement has been arrested. And that is why the 1950 drives now beginning to get underway in many parts of the United States take on overtones of supreme importance for the Jewish community of the United States.

If without any deterioration of the economic situation, Jews begin to show resistance and the funds drop off materially from last year and the preceding few years, the historian will know the reason. And it won't be poor leadership, an emotional fatigue or any of the other reasons currently being marshalled to explain last year's debacle in fund-raising.

This Congregation Knew The Meaning of God

THE death of Rabbi Coleman Zvitman of Miami, Fla., has gone almost unnoticed by the American Jewish community.

Yet the way in which he embodied the consecration of the rabbi in its highest meaning should enshrine his name in the annals of the American rabbinate as one of its truest souls.

A young, courageous chaplain whose service to the armed forces in the Pacific was marked—as was all his other activities—by devotion and self-sacrifice, Rabbi Zvitman was seized by a fatal illness near the end of hostilities.

Returning to the United States and his family, Rabbi Zvitman refused to believe he was doomed and almost to his dying day, he continued his work with a grit and determination which first amazed and then endeared and

finally evoked almost the worship of his congregants.

When Rabbi Zvitman went to the pulpit, as he did regularly (sometimes he had to be carried to services) the worshippers were enthralled by the aura of spirituality which rested on the place like the shechina, and at least this one congregation in the United States knew and felt the nearness of God.

As a tribute to Rabbi Zvitman, The Post would like to see established a yearly award to the outstanding American rabbi of the year, and it hopes that enough readers will send in small contributions so that the award can be more than just a tribute, and will carry along with it an annual gift to be chosen by a committee to be selected at a later date.

Israeli Jews Movie Crazy; So What?

THE news story in last week's Post that the Israeli are "crazy" about the movies should not necessarily be taken as criticism, unless we have gotten the conception that the Israeli are superhuman and an above average breed of humans.

A down to earth news article like this one

serves a purpose. We've been spoon fed on so many news stories on the heroism of the Yishuv and so many build-ups about the way the new nation is meeting its serious problems, that the chances are that we are placing them on a pedestal and would be shocked when something which is normal to another people takes place in Israel.

Current Comment

Growing practice of sponsoring adult education programs by synagogues heralds new interest in spiritual and cultural matters in U.S. synagogue life, says Dr. Maurice Eisendrath, president of the Union of American Hebrew Congregations, in "Liberal Judaism."—The Casandras in our midst continue to lament the diminishing appeal of the Synagogue and the rest of us are so bewitched by their voices of doom that we often overlook the many positive signs that seem to herald a quickening of interest in spiritual and cultural matters on the part of our congregations. One of the most encouraging manifestations of this new attitude is the growing practice of sponsoring educational programs for adults. Gone is the day when we concentrated all our endeavors solely

on the task of revitalizing the religious school. The number of study groups and congregational forums held after Friday night services has reached an all-time high; there are also many indications that this is only the faint beginnings of a trend that will revolutionize our entire approach to the problem of how religion may function in our lives. It is most heartening to discover how eagerly our lay people are responding to this renewed emphasis on the use of our temples as houses of study. It is now realized that prayer and meditation do not exhaust all our spiritual possibilities, that the pew and the pulpit should be engaged in a joint quest for the eternal truths of our faiths, and that the spiritual leader and his parishioner have much to gain from this educational partnership.

THE EDITOR'S CHAIR

TUESDAY NOON, I had lunch with Rabbi William P. Greenfield and Julian Freeman, two Indianapolis Jewish personalities.

It started innocently enough. I had a theory but there was no argument from the rabbi, so I'll merely report it and go on to my main point. A rabbi, regardless of his obligations to his own congregation, must include the whole community within the purview of his activity. (A parallel theory is that the United States as a whole cannot enjoy prosperity while the South lags behind economically). Consequently, the Reform rabbi must help in the Orthodox or Conservative areas of the community and vice versa, lest a retarded element of the community holds back the community as a whole.

But the main point argued at lunch was my contention that the services of today, whether Reform, Reconstructionist, Conservative or Orthodox, do not fill the need for religious expression of most of us.

You may recall that Rabbi Greenfield turned me down over a year ago on a proposal to have a group of like-minded people work out their own services, meeting at one another's homes on Friday nights. They would conduct the service in its entirety, prepare original prayers, and try to evolve some forms that would satisfy their needs for spiritual communion.

The rejection was on two grounds: one, that this meant fragmentation; and two, that it would lead inevitably away from the synagogue.

At the luncheon, I found out I haven't progressed much. The rabbi still holds his ground, despite the fact that I offered him any number of alternative compromises.

I asked first to use the vestry on Friday nights—two services going on at one time—the rabbi's and ours. No.

Then I offered to let the rabbi censor any part of the service. No.

I even was willing to settle for 15 or 20 minutes at his services, that time to be allotted to original prayers, devotional material which we would devise, etc. No.

What I was and am asking for is some experimentation in the synagogue. As far as I know, there is nothing like this being done on as complete a scale as I have outlined. Here and there rabbis have introduced new ceremonies and have invited lay participation, but on the whole, nothing as far-reaching as what I have suggested is being tried anywhere.

Julian Freeman agreed with me only on a minor and inconsequential part—that there ought to be more lay participation in the services.

Rabbi Greenfield, summoning up a parallel situation, asked me if I would allow him to edit a complete edition of The Post, alongside of one we would edit for the same week. I could get his point, but I still think he ought to welcome the type of thing I have in mind and work along with it to see what it might evolve that might have value for him. I'll try him again in a year or so, but the foregoing represents the present state of affairs.

THURSDAY I WAS over in St. Louis and had lunch with the amazing Al Fleishman, who is a phenomenal person you'll want to watch. I'll be able to say I knew him when he could only get things done with President Truman.

Al (he keeps a kosher home but don't tell anyone I told you) was a major in the army, was executive director of the Jewish War Veterans immediately following the end of hostilities, and now has built a remarkably successful public relations firm (Fleishman and Hilliard).

Al had been asked to speak several weeks ago to an anniversary banquet of the Hebrew Academy, a Jewish all-day school, of Washington. The way the invitation came to him was this:

Just after he returned from services, Al delivered talks everywhere because of his first-hand association with the DP camps. His first talk was in Washington and in the course of it, he remarked on the billboards of the Hebrew Academy he had seen on Washington streets. He said his reaction was a positive one, but that he knew of many Jews who cringed at the use of the word "Jew," not alone on billboards, but in the daily press and elsewhere.

After lunch I went over to see Eli Goldstein, who took off the next day for a month's rest at Hot Springs. Eli who is chairman of the board of the St. Louis Union Bank and Trust Co. (assets \$63,000,000) has been a main cog in St. Louis annual drive for years now (he headed the successful 1946 and 1948 drives) and worked so hard in the 1948 drive that he developed a possible heart ailment.

Eli finds it almost impossible to resist community work (you should hear the long list of his Jewish and non-Jewish activities) and last year deliberately took off on a cruise at the time of the drive. But as they say in Yiddish "Es velt gornisht helfen;" when he got back the drive was still in full swing.

Even as he was getting ready, at doctor's orders to pack for his Hot Springs trip, Eli was planning the big gifts affair for the 1950 drive.

I made it a day Thursday by visiting Myron Schwartz, who does so effective a job as Jewish community relations council executive. As usual when I meet a CRC man, we argued the merits of the NCRC, with me on the receiving end, until we had to rush to meet Sam Elson, lay head of the CRC, and get to my train home.

So you see why my brain is slowly degenerating. It has to work at top speed to brook with people like those mentioned in this chair, lest they think I am more of a dope than I actually am.

So what with this mental strain on a mediocre mind, how can I write more than three or four brilliant editorials a week?

P.S. Rabbi Greenfield believes sincerely that I am partial to Orthodoxy and Reform. His own words were that I reveal in my writings a deep reverence for Orthodoxy (accurate) and an admiration for Reform, but more criticism and little affection for Conservatism. (Note: I am a Conservative Jew, a member of Rabbi Greenfield's congregation).

The National Jewish Post

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Letters should be brief and to the point, and written on one side of the page only.

Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post Box 1633 Indianapolis, Ind.

COUNCIL OFFICIAL DENIES BLANKET CHARGE OF DUAL LOYALTY TO ZIONISTS

● Editor, National Jewish Post:

May I request an opportunity to comment on an amazing evidence of hysteria published in the Dec. 16 Post, namely, an article by Lillian Reznick Ott. I read your papers, as do most others, for one reason only—I'm interested in Jews and their affairs, and I am saddened by the mental fog so apparent, so often, in so many.

To meet argument by invective, to ignore simple truths, is to demonstrate the weakness of one's position, and to drive intelligent people to investigate the other viewpoint.

First, the American Council for Judaism numbers in its ranks, the same as do ALL other Jewish organizations (Orthodox, Conservative, Reform, non-Zionists, Zionist, philanthropic and so on) members who are deeply conscious of their religious heritage (including the culture that has grown out of it) and also other members who have only a hazy idea of that heritage. The leaders and the majority of the members of the Council are devoted to the ideals of our glorious faith. They have never been guilty of the modern heresy—that even though one does not acknowledge Judaism as his faith and openly proclaims his atheism or agnosticism (Nordau, et al) he is still a loyal Jew if he proclaims his attachment to the Jewish nation! True, a Jew remains a Jew until he openly commits himself to another faith but have these fulminators against the Council ever stopped to wonder why its members openly proclaim themselves Jews for all the world to see by belonging to the American Council for Judaism. Is that an evidence of running away from Judaism? If so, it is a queer way to do it.

The records of people speak louder than the voices of their detractors. Second, the Council does not support the stupid notion that membership in any Zionist organization automatically implies any "dual loyalty" or lack of loyalty to the United States by any American Jew. What a grotesque spectacle—that the victims of Goebbels should use his method against their Jewish brethren—Make the lie big enough and repeat it often enough."

Three, the Council is not fighting the State of Israel. Its members have only goodwill for Israel, they wish it well, they pray that it will indeed become a bastion of Western democracy in the Near East, they hope that within its borders all who are seeking shelter, security or solace, may find it there—and that all branches of all faiths may be granted equality before the law (even Liberal Judaism). They are concerned only with the same idea that so many Zionists have today—that the nationalism of Israel, Israeli nationalism, shall be limited by the state's borders. It is the manifestations of that nationalism in America that the Council opposes and nothing else but that.

Four, I plead ignorance, for I cannot understand Mrs. Ott's conclusion of her "second loyalty." What loyalty to God has to do with loyalty to a nation is beyond me, unless possibly it be a theocracy. It is almost blasphemy to me. What about the beliefs "Ye Are My Witnesses," "The Servants of God," "A Kingdom of Priests," and many others? It also betrays at least to my eyes, a woeful ignorance of the pressure applied to Samuel to "make us a king to judge us like all the nations." "For they have not rejected thee but they have rejected me that I

should not be king over them."

Surely the political history of the two kingdoms or the Herodian state is not sufficient to arouse any fierce loyalty in Jews today. It is only when one comes in contact with the grandeur of the prophets and patriarchs—from Abraham through Moses to the prophets, to Hillel and the rabbis of old (they who were concerned only with their faith and not the tinsel and pomp)—that there arises the humble thankfulness for the opportunity of being a Jew and "a witness" of the Deity.

All the Jew ever wanted, throughout the ages, from the Maccabees onward, is the opportunity to worship God in peace and security. The land was merely a tool for that purpose. We here in America have that opportunity by constitutional right and equality with all others, not by dispensation as in other countries (except very few). The fact that so many do not use that opportunity is a sad fact but is it better among the Sabrim in Israel?

One more point before I conclude. The editorial "The Sabbath Comes Into Its Own" same issue of The Post, is also misleading, possibly intentionally so.

As one who saw both the American Council for Judaism national convention (in Chicago, Mrs. Ott) and the Council of Jewish Federation and Welfare Funds in Cincinnati, I can only inform you that

FEARS FIGHT ON YULE CAROLS MAY BRING CALAMITY TO U.S. JEWS

● Editor, National Jewish Post:

As an active lay member of a Conservative synagogue I would like to pass comment on the article by the St. Louis rabbis, who go on record as disapproving the celebration of Chanukah in public schools; and that of the Jewish citizen of Chelsea, Mass., who wishes to have the carols banned.

"The observance of Christmas in the public schools, regardless of the fact whether same is constitutionally correct, has proceeded unopposed for a period of time long enough to become firmly entrenched. Any effort to remove these practices by a member or members of a minority group, even if successful, would represent at best only a pyrrhic victory. It would create only a smoldering resentment awaiting only a spark to be fanned into a future holocaust. Here we stand opposed not only by a section of Christians but by a united Christianity. The misguided Jewish soul at Chelsea has already started a chain reaction in his local community which can only bring forth forces of evil.

As far as the resolution by the St. Louis Rabbinical Association is concerned, I think this is also interference in a matter which should be left to local circumstances. Most of the Chanukah celebrations take place as a token of good will on the part of educators to their Jewish constituents. I have known of many instances where these plays intelligently directed by our leaders, instead of criticized, have done much to heighten and stimulate the good will and spirit prevalent at this holiday season. Knowledge of each other's religion breeds mutual respect, and it is just a small opportunity to reveal the other side of the story

both conventions did the same thing. All business was adjourned by the Council on Friday afternoon. The Council itself held a Friday evening Sabbath service. Rabbi Irving Reichert led it. Ye who would have come to jeer the Council, might have been induced to pray with them.

Then there was an Oneg Shabbat, with the Sabbath candles lighted by one of the ladies, a very active Council member—yes, she gave the blessing in Hebrew by memory (without notes)—and a magnificent religious address after the dinner by Rabbi Berger. Copies of that sermon may be obtained. Fear not any contamination. In short, business was adjourned Friday afternoon and resumed Saturday after dinner.

So, Mr. Editor? No other major Jewish organization besides the CJFWE and the ZOA has honored the day? I know you will be glad to make the correction.

May I hope that poor Mrs. Ott and others will soon be blessed with the wisdom of the young son at Seder who asked questions because he does not know what all the excitement is about?

Also it is my hope that these disturbed brethren and ladies will harken to a greater voice:

"Though shalt love thy neighbor as thyself. In righteousness shalt thou judge thy neighbor. Thou shalt not go up and down as a talebearer."

DR. LEON SAKS

Cincinnati.

Ed. Note: Dr. Saks is president of the Cincinnati chapter of the Council. B. G.

BRACKETING MAIMONIDES, GOLDMAN HISTORICALLY FALSE, SAYS RABBI

● Editor, National Jewish Post:

In keeping with the policy "If you let the people know they can act intelligently", your newspaper should be commended for its thorough coverage of the recent Dr. Goldman controversy.

An unbiased dispassionate and penetrating analysis of Dr. Goldman's proposals that have a direct bearing as to the future status of Judaism in this country, is of paramount importance.

That the supporters and antagonists of Dr. Goldman should treat so vital a problem on a personal plane is indeed regrettable. Name calling tactics serve no purpose other than to confuse the reader as to the true issues at stake.

The National Jewish Post has justly earned for itself an admirable record of honest and unbiased presentation of all issues that effect the Jewish Community, unsurpassed in the annals of the Anglo-Jewish press. Your treatment of the Council for Judaism is a case in point. It was, therefore, most disappointing to read your December 2nd editorial in regard to the Dr. Goldman incident. To be guilty of misrepresentation of historical facts is something one would never expect of the NJP.

In your attack against the "wholly uncalled for vituperation" of the Rabbinical Council of Chicago, you used one of the oldest devices known to journalism. By subtle implication you placed Dr. Goldman in the same category as Maimonides. The famous 12th Century scholar was "excoriated by Orthodoxy", so too Dr. Goldman the modern persecuted scholar is assailed and rebuked by an unenlightened Jewish Rabbinate. Orthodoxy as a whole is singled out as the one perennial group that have thwarted Jewish cultural progress throughout history. How can we the readers help but assume an attitude of benevolent sympathy towards the misunderstood Dr. Goldman.

The truth of the matter, how-

ever, is that Maimonides was opposed by only a segment of orthodoxy. Any standard text on Jewish history will substantiate this fact. There were some who honestly feared that his works would supplant the Talmud, others who frowned upon its rationalistic outlook and a few whose attacks were motivated by jealousy of Maimonides' high position in Jewish life. However the majority of the Rabbis supported and gave wholehearted approval of his works as can be seen from the telling adage that had been coined during his lifetime, "From Moses (the Prophet) to Moses (Maimonides) there hath arisen none like unto him". (See Marx and Margolis' History of the Jewish people.)

The comparison of Dr. Goldman to Maimonides becomes even more ludicrous upon study of some of his monumental works. In his herculean and epoch making achievement, "the Mishneh Torah" Maimonides writes, "It has distinctly been stated in the Torah that its commandments remain in force forever without change... an everlasting statute for all your generations. If therefore any man shall rise perform signs and miracles and say that the Lord has sent him to add or to abolish one of the divine precepts or to interpret a precept in a way different from what has been handed down from Moses, or assert that this precept had only temporary force such a man is a FALSE PROPHET. The mission of the prophets is to exhort the people to obey the law of Moses and not to make a new religion."

In his summary on the Mishna, Maimonides incorporated in his famous thirteen articles of the Jewish Creed the popular "Ani Maimin" the belief in the divine origin and immutability of the Torah. According to Maimonides the denial of any one of the thirteen beliefs on the part of the Jew carries of itself excommunication of the Jewish fold.

The "wholly uncalled for vituperation" of the Rabbinical Council of Chicago reads comparatively mild when placed side by side with the writings of Maimonides. To use, therefore, the name of Maimonides in the same sentence with one who calls for abrogation of Jewish traditional law constitutes a gross distortion of historical fact and should have never appeared in a paper of your standard.

RABBI CHARLES HARTMAN
University City, Mo.

VISITING FIREMEN

TEL AVIV—A group of 25 Israeli businessmen will visit Turkey this month to consolidate ties between the two countries.

Rabbi Wanted

Conservative rabbi wanted for congregation 125 families. Contact Congregation Bnai Jacob, PO Box 71, Bakersfield, Calif. State qualifications, send photograph.

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HOROWITZ COMPLAINS POST REVIEW OF HIS BOOK LIBELOUS, OUTRAGE

● Editor, National Jewish Post:

My book, "Thirty-three Candles," has inspired a goodly number of reviews in leading newspapers and magazines in the nation. None, however, were as unkind and unfair as Ward Moore's libelous references to it in your issue of Dec. 9. To dismiss a 500 page book covering a number of subjects with a mere seven lines is an outrage.

In justice to everyone concerned, especially your many readers who surely are entitled to know a little more about the reasons which prompted Boake Carter to renounce Christianity, I feel you would be completely in the right to publish the attached letter which Prof. Robert H. Pfeiffer of Harvard University has written with regard to my book.

Prof. Pfeiffer is an authority on the subject of Semitics and History—being the curator of the Semitic Museum of Harvard—and therefore I believe he is more qualified to appraise "Thirty-three Candles" than Ward Moore who probably based his whole conclusion upon a cursory reading of this and that page.

DAVID HOROWITZ

New York

Ed. Note: herewith the main

paragraph from a photostat of a letter from Prof. Pfeiffer to Mr. Horowitz:

"Despite the innumerable demands made continuously upon my time, I could not resist the impulse to read your book rather carefully. As I proceeded, it became more fascinating and dramatic than fiction and I was unable to stop. Allow me to congratulate you for having produced such an exciting report of what were actual happenings in recent years; I was tempted to regard the book as fiction but I accept your assurance that you are dealing with facts and give full documentation."

Soldiers, Refugees Set Up Two Colonies

TEL AVIV—Two new settlements were established in Israel this month by demobilized soldiers and a group of immigrants. The veterans have established a cooperative on 2,000 dunams at Ganei Hadar near Kibbutz Naam. The new arrivals, from Greece, will engage in fishing and agriculture at Tantura.

Ask The Post

This column will be a miscellany of items made up mostly of requests for information from readers. Letters should be addressed to "Ask The Post," NATIONAL JEWISH POST, to any of our three offices, Indianapolis, St. Louis, or Louisville.

Gentlemen:

I have recently seen some references to a Journal of Jewish Studies entitled "Historia Judaica," edited by Prof. Guido Kish. I would like to know if it is open to general subscription, the price of a subscription, or whether I could get more information on the matter.

BENJAMIN RAND

4 Charles St.
So. Portland, Me.

Will readers who can help Mr. Rand please correspond directly with him?

Gentlemen:

Some time ago you published an article with comments on some pamphlets among which was one "Kashris." I have tried to procure a copy and found it impossible to get. It is published by Bloch Publishing Co. and the price is 75 cents. I have been told it is out of print. Is that true? I am anxious to buy a few copies and would appreciate it if you could give me the necessary information.

MRS. J. BRENNER

6213 N. 17th St.

Will any reader who can help Mrs. Brenner please write directly to her?

The Post has received three separate communications, all of which ask for names and addresses of Jewish children in Israel.

Franklin Katz of Cedar Rapids, Ia., writes that his Sunday school wants the names of Jewish children in Israel with whom 12-year-old youngsters may correspond.

Rabbi Edward Zerlin of Temple Beth David in San Gabriel, Calif., writes: "If I recall correctly, your paper once made available the names of young people in Israel

with whom our American Jewish children can correspond. I want my students to get more than an academic knowledge of the contemporary problems of Israel. I want them to feel that they are part of the total pattern of Jewish living in all lands. Therefore I thought it would be advisable for each child in our class to correspond with a 12-year-old in Israel."

And finally, Rabbi Saul Leeman of Levittown, N. Y., writes: "Kindly send me the address for 'pen pals' in Israel. It was printed in your Junior Post last year."

The Post will soon print weekly, in response to such requests—a list of children in Israel who would like "pen pals" in the United States. We've contacted the Overseas Youth Department of the Jewish National Fund, Box 283, Jerusalem, Israel, which is the proper agency. The list is scheduled to begin appearing in The Post very shortly but those who wish to do so may write directly to the above address. Caution: be sure to make the address include "Jerusalem, Israel" on your letters. Absence of "Israel" may send your letter to the Arab-held Old City, from which such mail is not recoverable at present.

Macon Temple Fetes 90th Anniversary

MACON (WNS)—Temple Beth Israel here this week celebrated its 90th anniversary at a series of functions at which the place of the synagogue in Jewish life was stressed by a number of speakers.

The Temple was established in 1859. Its present spiritual leader, Rabbi Isaac Marcusson, has been with the temple 45 years.

Cases of Married 12-Year-Olds Among Yemenites Reported to Israel Parliament; Law Studied

JERUSALEM—A report that the influx of Yemenite Jews included married girls of 12 years of age highlighted a discussion last week of the Israel Knesset (Parliament) Legislative Committee studying legislation for a minimum age for marriage for women in Israel.

Several committee members cited a ban in the Criminal Code carried over from the British Mandate forbidding marriage below the age of 15 and asking for prosecution of violators, according to the Mizrahi (religious Zionist) World Central.

A proposal was made to raise the age to 17 and the Ministry of Justice agreed to

draft a law to that effect.

A. Jorjorin, an Arab member of Knesset, said similar cases existed in the Israeli Arab community and asked for similar restrictions.

A special meeting of the Larger Rabbinical Council of Israel was slated this week, at which rabbis of the Yemenite community will be present, to discuss another phase of the problem.

The meeting will discuss introduction of a unified marriage ceremony in all Jewish communities to forbid polygamy among Israel's Jews. The ban, stemming from an edict of Rabbenu Gershom, is not recognized by Yemenite Jews.

Israel Rabbinate Pushes Sanhedrin Plan

JERUSALEM—The question of reconstituting the Sanhedrin, which has agitated religious Jewry since Proclamation of Israel,



MAIMON

the Minister of Religion.

Rabbi J. L. Maimon of the Ministry is publishing a series of articles on the subject, the Information Service reported.

Israel Citrus Growers Export 561,000 Cases

TEL AVIV—Israel citrus growers exported 561,000 cases of fruit from the country up to December 25. Finance Minister Eliezer Kaplan has announced that 150,000 Israel pounds have already been allotted to citrus owners for the rehabilitation of their groves.

U. S. Religious Labor Zionists Hit Ben-Gurion Defy To Galus

National Jewish Post

NEW YORK—The warning of Israel Prime Minister David Ben-Gurion that no non-Israeli Zionist had any business seeking to influence the State of Israel was sharply challenged this week by America's religious labor Zionists.

Ben-Gurion made the statement in November, with an implied accusation that such efforts were being made by U.S. General Zionists. A spokesman for the Zionist Information Organization of America promptly denied the implication. Subsequently, Rabbi Abba Hillem Silver, addressing a United Nations partition anniversary meeting, said the issue was a false one and urged Israeli leaders to put an end to such talk.

Who Says So?

The challenge came from Chaim Chanowitz, executive director of the Hapoel Hamizrachi of America, and appeared in an analysis in the organization's official publication "The Jewish Horizon" for November.

Chanowitz said that "we find ourselves unable to agree that no non-Israeli Zionist may attempt to influence the State of Israel."

"We must register our vigorous dissent, not alone because Ben-Gurion would have Israel take the money, the Diaspora pay the check, and the former have all the say, giving to the latter not even the privilege of attempting to influence," the Hapoel Hamizrachi official declared. "We register our dissent because Ben-Gurion's stand forgets that the Government of Israel is the trustee for the many persecuted who are to come."

Chanowitz asserted that the prime minister's statement ignored the responsibilities of world Jewry for those Jews still seeking to come to Israel, as well as to those who have arrived but are still in transit.

Majority Still To Come

Chanowitz added that Ben-Gurion's statement "neglects to consider that those currently in Israel do not even form a majority of the number who belong there—if they can but find a means of exit from the countries of their oppression and a means of en-

trance and settlement in the country of their hope."

Ben-Gurion loses sight of the dangers involved in Israel's losing its ties with fellow-coreligionists all over the world. It cannot stand as an enduring policy," he said.

Chanowitz said that he doubted that Ben-Gurion meant the statement to be "a piece of considered statesmanship."

"We incline to the view that it was rather a political maneuver intended to aid the control of the party he represents in the face of an incipient threat to its entrenched position presented by the large number of religious immigrants who are in fundamental disagreement with much of its policy," he declared.

Mizrachi Teachers Plan Own Federation

TEL AVIV—Mizrachi (religious Zionist) teachers were busy this week with plans to organize their own federation after walking out of a meeting of the National Conference of Israel Teachers Federation which voted to join the Histadrut, Israel's general labor confederation.

The Federation voted to join the Histadrut by a 75 to 32 ballot, a vote which was denounced by Dr. Jacob Katzenelenbogen of the Mizrachi as "in complete disregard of the opinions, feelings and conscience of a great part of the teachers."

"We have no part in this framework," he said, in an oblique reference to the running fight between Histadrut and the religious Zionists over the nature of the school system in Israel.

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Retirement of Swiss Jew Reveals Bluff of Nazis By Which He Saved 230,000 Jews From Death

PARIS—(WNS)—Saly Mayer, a Swiss businessman who saved about 230,000 Jews through a ruse, with the Nazis at the receiving end, has retired as director of the Joint Distribution Committee in Switzerland, it was disclosed by the JDC office here.

Mayer, who had been a highly successful businessman, retired in 1940 and immediately offered his services to the JDC. When the Nazis intimated in the spring of 1944 that they would release Jews in return for American dollars and food Mayer, as a Swiss citizen, stepped into the picture because Washington had taken a stand against permitting any American citizen to enter into direct negotiations with the Nazis.

Through a series of ransom promises that he never carried out, Mayer bluffed the Nazis

into postponing the deportation of Jews to concentration camps. As the negotiations were going on, the Nazis began suspecting they were being bluffed.

To allay their suspicion, Mayer secured a \$5,000,000 loan from the Joint Distribution Committee in the United States and deposited the draft in a Swiss bank. This gesture convinced the Nazis that Mayer was sincere and they agreed to cancel an order which would have sent 200,000 from the Budapest ghetto to certain death in the notorious Oswiecim camp.

The Nazis kept on pressing for the money, but Mayer's dilatory tactics were more effective. He held them off successfully until Germany capitulated and, after VE-Day he returned the ransom to the JDC.

On the Other Hand

FAITH OF A COUNCIL MEMBER, ELEMENTS OF A PHILOSOPHY

BY SIDNEY WALLACH

Consultant to the American Council for Judaism

I AM a member of the American Council for Judaism because I believe it of the utmost importance for myself and for my fellow Jews in this country to achieve to the maximum degree our integration into the general body of American life in all respects, which means also the maintenance of our religious concepts as inviolate and out of due regard for the sanctity of each human personality, as separate and segregate for each individual.

This objective seems to be to embody the highest ideals of American democratic development and of the evolution of Judaism as a universal guide to mankind.

I am aware of the fact that the process of integration has been and continues to be impeded by certain forces.

Chief among them is the persistence of bigotry, a menace to both democracy and religion; and for its direct impact on Jews, that form of bigotry which we call anti-Semitism.

I recognize that only as this pernicious force is countered and reduced to the vanishing point can there be achieved the full goal of integration. I know, too, of the existence of organized forces, Jewish, interfaith and non-sectarian, that seek to cope with this evil; and I regard it as part of my American and Jewish responsibility to join in their useful work.

I am also aware of the fact that integration, an essential process in the attainment of American national unity and of a wider brotherhood, is a two-way process. Just as there are forces in general society that operate against it, so there are similar forces among Jews, deriving from lingering memories and present misgivings. In my obligations as a member of the Council, I feel called to join in a program of enlightenment and healing among my fellow Jews.

I APPROACH THIS WITH A measure of optimism. For while I know of the millennial history that has served to segregate Jews from their fellow human beings, I also know that there are wholesome counteracting forces particularly in this country.

As against the ghetto patterns of our past and our own inner ghettos of today that lead to wilful self-segregation, I weigh the historical fact that there has been only a century and a half of conscious social effort for the emancipation and integration of Jews; and that even this effort has been limited in extent, imperfectly realized (as are so many human strivings) and with repeated setbacks. Yet it seems to me that it would be folly to fail to recognize that here in the United States the process has been steadily advancing as one of the glories of world civilization.

Moreover, I feel strongly that in order to help to its complete fulfillment, I must come with a measure of faith in the value of these aspirations and with confidence in the American people, a confidence justified by American history.

Because of this, I feel that I must stand up and be counted with a group such as the American Council for Judaism which strives to bring it about so that Jews in the United States develop in actuality and not just in theory, as a religious group—which commands the deepest respect of our society—and not as an eternally segregated national, or racial, group.

By my understanding of Judaism, I want to advance it as a universal religion and do all that I can to make its insights and ethical concepts meaningful to me; and available to all my fellow men of whatever race, or faith or origin.

By these lights, too, I want to strive to apply its basic concepts to the changing developments in



WALLACH

Reform Temple Offers Course in Yiddish

CHICAGO—(NJP)—A weekly course in Yiddish at a Reform Temple is one of Chicago's items of interest.

The course is offered on Wednesdays at Rabbi Wendell A. Phillips' Washington Boulevard Temple.

It seems to me that I have the obligation to help make my views known; to my fellow Jews so that if they see any merit in them, they may join with me; and to my fellow Americans of other faiths so that, to the extent there are differing views among Jews (as there are among various groups), these differences may be fully known and the merit of the different positions fairly judged.

This is my faith as a member of the American Council for Judaism.

LZOA Plans Second Israel Labor Assembly

National Jewish Post

NEW YORK—U.S. Labor Zionism's second bid to attract support from U.S. Jewish professional, cultural and artistic figures for the program of the Mapai, dominant labor party in Israel, will be made in another National Assembly for Labor Israel next fall, it was disclosed this week.

The first National Assembly for Labor Israel attracted some 500 such personalities, many of them previously not identified with the Zionist struggle. It was held in New York last June.

Announcement of the second Assembly was made by Rabbi Samuel Wohl of Cincinnati, chairman of the planning committee of the Assembly, following an all-day meeting of the committee here.

He said three regional institutes will be held during the months prior to the national meeting. The tentative schedule for the institutes calls for one in March in Philadelphia, one in Chicago in April, and one in June in Los Angeles.

MORE ARABS REJOINED

TEL AVIV—The third and largest group of Arab and Armenian women and children from Lebanon—239 persons returned to Israel on December 27.

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The Record Rack

BELARSKY'S FOLK-SINGER STYLE CAPTURED WELL IN NEW ALBUM

SIDOR BELARSKY IN JEWISH MELODIES, Eight Folk Songs, accompanied by Yasha Galperin and I. B. Silevsky; four 10-inch plastic records, B-3; and "Yigdal," a Cantorial, sung by Belarsky, with the Buffalo Jewish Choral Society; one 10-inch plastic record. Besa Records, N. Y. C.

RACHEL: QUAND DU SEIGNEUR (La JUIVE), by Jacques Halevy; sung by Richard Tucker, with Wilfred Pelletier conducting the Columbia Opera Orchestra. Columbia LP ("Great Tenor Arias") ML 4248.

SIDOR Belarsky goes with quiet nights, good food, campfires and weltschmerz. He is a real minnesinger, perhaps the only true Jewish one.

The songs he sings are sad the kind handed with tenderness down from one generation to another. They inspire in his listeners' hearts the same kind of catharsis brought on by Russian ballads which in their day produced tears and a clutched-fist-to-forehead blend of gay irony, epitomized by the well-known shriek: "God, I am so happy!"

Belarsky's velvet voice is insinuating with lovely, miserable satisfaction of a moment tragically well-spent. His is the only kind of voice (only so much better) our fathers might have possessed, accounting for its intimacy, since Belarsky clothes everything in the softness of a lullaby.

There is no reason to sing every folk song as if it were a night song: Belarsky does it and imparts the sense that here is something very special for you, and you alone. By this token he is a special artist. For his considerable and widely-ranged voice is always on a leash. He has so much more to give than he does.

Belarsky's art is necessarily limited. He is a folk singer of unparalleled excellence. But he is not any other kind of singer of the same caliber. In "Yigdal" he delivers well, but is suitably out of his element. The music has more energy than he is accustomed to in a song. He has to keep up with the music, instead of reverse, and the words are expository rather than explanatory. Belarsky is best when telling a story in his own way.

The Choral Society, although well-trained, like so many others ought to stay off records. Here they muffle Belarsky's style. Piano accompaniments in the album are expertly done. The plastic records, single and album, should not be rife with surface noises, but they are.

★ ★ ★

JACQUES Francois Fromental Elie Halevy, the French Jew who by common consent of his contemporaries in the middle

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1840s took a position at the head of French opera, is remembered today only by the rarely performed opera, "La Juive."

From it, Richard Tucker sings the haunting "Rachel! Quand du Siegneur." In this tender aria, Eleazer reflects on his love for his daughter.

Eleazer was a famous Caruso role. Anyone with latter day memory will inevitably compare Tucker (or any other tenor that matter; notably Tagliavini) with the greatest tenor. If Caruso was not above using falsetto, I fail to see why Tucker is.

Tucker's star in the last decade has risen fast. Luckily, his voice has paced his career. Quantity and quality are in abundance, but the quality is not gold. Tucker has no shading. He sings forte, and he sings mezzo forte, hardly ever piano, never pianissimo, and certainly without any downward diminution of tone between forte and mezzo.

This is no cavil against his voice. The Tucker tenor is as clear and ringing as a clarion, and it is powerful. From sustaining radio in Chicago to the Metropolitan and to Toscanini and the NBC Symphony is no short walk with proper shoes.

Tucker's shoes fit better with age, but in their stride the soul has worn somewhat thin. J.G.

Israel Fishermen Haul Up Plenty

TEL AVIV, Israel—Israel's fish haul last year was 3314 tons. 948 tons were from deep sea fishing and 2366 tons from fish raised in artificial pools. The previous year yielded 2489 tons. The number of fishermen engaged in deep sea fishing is now 150 and the Israel fishing fleet comprises 15 modern boats. A special fund for the development of the fishing industry has been established with the participation of the Government and the Jewish Agency.

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Agency Signs Pact With Aguda To End Fund Raising In U.S.

National Jewish Post

NEW YORK—A six-months struggle between the ultra-Orthodox Agudas Israel and the Jewish Agency for Palestine over fund-raising ended this week with the announcement of the signing of an agreement between the two organizations.

The agreement on allocation of funds also covered Poale Agudas Israel, the labor wing of the organization of Orthodox Jews of their own in the United States turned pro-Zionist after the Israel War of Independence.

Under the agreement, according to the American section of the Jewish Agency, the two organizations have been granted a specified sum of money from the proceeds of the United Jewish Appeal during 1950.

The money, the amount of which was not specified in the announcement, will be used for work in Israel and it will be in addition to the sums normally spent by the Jewish Agency for members of the two Orthodox groups in the course of the Agency's regular colonization, immigration and youth aliyah programs.

No-Fund Raising

Under terms of the agreement, neither of the two Orthodox groups will start any campaigns

Agudas Israel was the first major Jewish organization tackled by the Jewish Agency in its fight to curb independent fund-raising in the U.S. for Israel. Last June, it was reported that under Jewish Agency pressure, the organization had agreed to drop plans for a campaign to raise \$2,000,000 in New York.

A spokesman for the organization later denied it had given up plans to start such a campaign in New York to support its religious program in Israel.

The spokesman said then that until his organization "receives a just share" from the United Jewish Appeal, "we will be compelled to conduct an independent campaign." (NJP July 18).

ZEALOT SECT PRAISES POPE ON JERUSALEM, ISRAEL FURIOUS

JERUSALEM—The action of the Neturai Karta, Jerusalem's fanatically Orthodox Jewish sect, in expressing gratitude to Pope Pius for his efforts to internationalize Jerusalem appeared likely this week to bring an end to tolerance of the group by Israel's controlling Orthodox rabbinate.

The Mizrahi (religious Zionist) Information Service reported that a cable had been sent to the Pope by the group "on behalf of 40,000 Jews of Jerusalem." The sect's actual strength is closer to 500.

The Mizrahi reported that a number of rabbis planned to call on Chief Rabbi Israel Halevi Herzog and on the Ministry of Religious Affairs to demand action against the sect.

The Israeli Rabbinate has consistently declined to make any effort to deal with the violence created by the zealots in their efforts to compel other Israeli Jews to live by the letter of Biblical law.

The report said that the regular Orthodox community of Jerusalem had broken with the sect and would support measures to restrain its activities.

L.I. P.O. Congregation Undaunted By Eviction

LAURELTON, L.I.—A Reform Congregation that converted an unused postoffice into a synagogue refused to accept defeat when the structure was condemned and is planning to build a real house of worship.

The Free Synagogue of Laurelton built up a record of enrolling new members and building its religious schools in the old Springfield Gardens post office.

Recently, members of the congregation were informed that New York city plans to build a new street straight through the property on which the postoffice stands. The property was condemned.

Members of the congregation pooled their resources to buy a plot of land on which they hope to build their own temple.

N. Y. Rabbi Asks Pope To Fight Anti-Semitism

NEW YORK—Pope Pius XII was urged this week by a New York rabbi to take a forthright stand in a Holy Year message against anti-Semitism stemming from the doctrine that Jews were responsible for the crucifixion of Jesus Christ.

Rabbi William F. Rosenblum disclosed in a sermon at his Temple Israel that he had sent a confidential memorandum to the Holy See.

In the memorandum, Rabbi Rosenblum said that the persistent characterization of Jews as responsible for Christ's death, had created a climate in which anti-Semitism had been fostered in Christian countries.

"It is my hope, Your Holiness, that for the masses whose thinking is always on simple lines and whose action is corresponding direct, you may find it possible to urge that in recalling the life of Jesus, they remember always that he was one of our Jewish people and that while his crucifixion by Pontius Pilate may have been an answer to the cry of some in the crowd, nevertheless many of his fellow-Jews were among his defenders and to this day millions of our people regard him as one of the prophets of faith and his teachings as a heritage shared in common with all those who use the tenets of the ancient synagogue as the basis of their spiritual charter," the memorandum declared.

British Factory To Be Moved To Israel

TEL AVIV—The Telsen Electric Company of Manchester, one of the largest British producers of bakelite accessories and electrical appliances, is negotiating with the Israel Government for the gradual transfer of its plant to Israel.

The proprietor said he is convinced he can sell Telsen products made in Israel as easily as those produced in Britain, especially for the more accessible markets of India, South Africa, Rhodesia and Southern Europe.

A number of Christian families in Jerusalem exchanged Christmas greetings with their relatives in the Old City at Mandelbaum Gate on December 26.

Polish Mapam Quits, Last Zionist Group

WARSAW (WNS)—The only remaining Zionist body in Poland, Mapam, was slated to be dissolved on January 1, it was disclosed here with the announcement that most members of the organization had either left for Israel or would leave shortly.

It is expected that within two months all members of the Mapam in Poland will have left the country.

At the same time it was disclosed that all Joint Distribution Committee operations in this country will cease by the end of this year. William Bein, JDC director for Poland, will leave for France.

COLUMBUS GIVES JDA \$30,000; CONGRESS GETS GRANT OF \$500

COLUMBUS, O.—The bulk of Jewish communal funds for civic defense work in this strong B'nai B'rith community was allocated to the Joint Defense Appeal, it was disclosed this week.

The allocations committee of the United Jewish Committee of Columbus gave \$30,000 to the Anti-Defamation League of B'nai B'rith and the American Jewish Committee, jointly represented by the JDA, while giving only \$500 to the American Jewish Congress.

The Jewish Labor Committee, a fourth civic defense group, received \$250.

Figures on allocations from the 1949 fund collections were reported in the Ohio Jewish CHRONICLE.

The drive collected \$638,263 of which \$490,000 was allocated to the United Jewish Appeal.

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DISCLOSE 1,000 JEWS DIED IN TASK OF SMUGGLING REFUGEES INTO ISRAEL

TEL AVIV, Israel—One thousand Jews died in line of duty in Europe, North Africa and Yemen during their work in the underground phases of the achievement of bringing more than 250,000 Jewish refugees to Israel, it was reported this week.

I. Raphael, director of the Jewish Agency Department of Immigration, made the disclosure during the Thanksgiving and Memorial Service held on board the Israel vessel "Artza," as part of the celebration of Israel's first million Jews.

The Mizrahi (religious Zionist) Information Service reported that a special memorial scholl was read "commemorating those who laid down their lives to prepare a way over the seas for the sons to return to their borders."

N. Y. APPEALS COURT UPHOLDS FINE ON HATE PREACHER

ALBANY, N. Y.—A professed clergyman convicted of preaching without a license in New York City, during which he denounced Catholics and Jews, failed this week to win an appeal from the N. Y. state Court of Appeals.

The high court ruled 4 to 3 against Carl Jacob Kunz, who was fined \$10 in N.Y. Magistrate's Court last March. Kunz claimed to be an ordained Baptist minister.

Associate Judge Charles Desmond, who wrote the majority opinion, ruled that New York City had as much right to stop the rabble-rouser "from starting religious wars" on the street as it had to stop "all raucously noisy advertising devices."

Challenges Constitutionality
Kunz challenged the constitutionality of a N.Y. city law requiring clergymen and other representatives of religious groups to get a police permit for preaching in a public place. The same law bans such speakers from denouncing or ridiculing any religious belief.

Kunz obtained a permit for street preaching in 1946. It was revoked on grounds he had ridiculed and denounced religion and that his meetings had created public disorder.

Kunz applied for permits in 1947 and in 1948 and was turned down by police on both occasions. On Sept. 26, 1948, he was arrested at Columbus Circle in Manhattan for conducting a religious meeting without a permit.

Judge Desmond said in his ruling that at that meeting Kunz delivered "violent diatribes against the same religious he had castigated before."

Houston Starts Community Center

National Jewish Post

HOUSTON—Construction began this week on a \$350,000 first unit of a proposed \$1,000,000 Jewish Community Center for Houston.

The new red brick, contemporary style building will contain 18 rooms and offices, including meeting rooms, youth and adult lounges, a 3000 book library, music rooms and an arts and crafts center. It is located on a two and one-fifth acre tract opposite one of Houston's major parks.

Also to be constructed will be a one-story unattached brick veneer building to be used as a nursery school for 100 children. According to the center executive secretary, Daniel Rosenthal, the first unit is to be completed in October, 1949.

Planned for a later date are a gymnasium, an auditorium, and a swimming pool. A softball field to be located on another site is also planned for the future.

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